644
595 foreigners who are being housed by the naba. [164]

644 Each sogoné or samanbiga chooses a mother from among the
595 wives of the naba (only those in the first two sections).
357 He helps her to cultivate her plot of ground and receives in
608 return a little food over and above the ration of sagbo given to the sogoné as a group.

At Nanore (1), for example, it was formerly the rule that

> 1. Canton in the administrative district of Koudougou.

when a woman brought some sagbo to her adopted son, she could not simply hand it to him. Instead, holes were dug in the courtyard of the naba, into which the woman put the sagbo and sauce. Then the young man came to eat the food, and later the woman came back for her bowls.

644 Finally, it is still forbidden for anyone to play a guitar when
595 a napagha is passing by unless the player is the naba himself or
533 someone called upon to play by the naba. It should be noted that
687 the Moaga prefers the guitar for intimate occasions. Therefore, to
832 play it when a napagha passes by is actually to court her.

The Pogsiouré, or the Recruitment of Sogoné and Saman'kamba

643 Aside from a few special cases limited by custom which we
562 shall presently describe, the naba can never dispose of the daughters of his subjects, either to make them [165] his own wives or to bestow them on someone else, without the permission of the parents.

Pogsiouré comes from pog', the diminutive of pagha, "woman," and from siouré, diminutive of sioubo, "to give anticipating a profit."

562 As a result of family quarrels or even voluntarily, a Moaga
431 "may give away his daughters and those of his brothers and close
643 relatives to the naba." It is obvious that the naba cannot keep all of these girls, so he gives some of them to his brothers, his uncles, his sons, and even to ordinary Mossi who have done him a service.

In the same way -- and this is more frequent -- every sogoné (page) or samand'biga [singular of samand'kamba] (bodyguard or

364 sections and especially around the market. Now formal regulations require the inhabitants [232] to dig latrine ditches in the compounds, but it will be a long time before the native loses the habit of relieving himself in the open air.

Chapter 15

Mossi Dances and their Significance (1)

1. An excerpt, revised and completed, from a lecture delivered by the author on December 24, 1926.

535 In this chapter, we shall describe the Mossi dances, explain their meaning, and tell of the old beliefs with which they are connected.

Indeed, these dances occupy a place apart in the general category of dances of indigenous peoples.

The latter, for the most part and notably among the Boussancé and the Gourma [Gurma], are only exuberant displays, sometimes exercises in suppleness, sometimes caricatures of the motions of love.

The Mossi dances, on the other hand, are actually performed in accordance with fixed rules. There are three types: 1) dances which we shall call sentimental, known as wennega; 2) dances that are part war dance and part religious, called waongo; and finally 3) funeral dances known as warba.

535 In order of precedence, let us begin with the love dance
533 called wennega. This is executed at gatherings. The lover and
832 his sweetheart -- the latter dressed in black, the ceremonial color -- are receiving their friends. Beer is flowing, and mouths are filled with kola nuts. Soon the musicians strike up [234] their
[534] rustic guitars (kondé) which are accompanied by the beating of gourds. The women sing:

539 M' Ba sida talem néré
533 Talem kan-kaĩn, talemti
Pagh ka zaĩd koulogh wa mandé

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And you do not want to let her go!
Are you perchance this child's mother or father?
You are not the God who created her."

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The wennega consists mostly of back-and-forth movements of the hips in slow rhythm. Various figures are performed, but there is always the same rhythm and the same swaying of the hips. The sweetheart herself begins to dance, a curious fact, since women do not usually take part in the men's dances.

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We have noted that another form of Mossi dance is religious, the waongo. The waongo is a mysterious being, half animal, half spirit.

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Origin of the waongo. Tradition has it that this being was one day found all alone on a plain. Those who first saw him took fright and ran away. They went to tell the village elders, who assembled a goodly number of young men, armed [236] with arrows and sticks, to overcome this strange being.

He was not found at the place where he had first been seen. He had moved some distance away. The villagers surrounded him, and the elders, who had brought him a rooster, began to question him: "If he should be taken to the village, would he hurt the villagers? Would he bring misfortune?" The chicken was then sacrificed, but it is told that the sacrifice was not accepted.

The elders returned to the village and brought back a white rooster (norapelga), a he-goat (boéga), and a dog (bâga). Then they addressed the waongo, saying: "We were perhaps mistaken just now. Perhaps you wanted an animal in addition to the rooster we offered to you? If, by becoming our guest, you can bring us happiness, good health, and children, accept these offerings!" They slaughtered the rooster and the goat and killed the dog. This time the sacrifices were accepted.

[532]

What the waongo is. The waongo consists of a mask, usually representing the head of an animal, and a bindou (a kind of long cloak made from the bark of the béringa shrub which is soaked in water for a long time to blacken it or from baobab fibers).

314 The Nioniossé and the Soukoaba do not practice circumcision,
184 and that is why they are called Mossé. In villages inhabited solely by Nioniossé, a kéogo may not be set up. At present some boys of Nionioga origin ignore the prohibition and go to their mother's village (Yastenga) to have the purifying operation (1).

[775]

1. Apparently the Moslems believe that those who are circumcised will not go to hell.

304 Among the Mossi many Christians voluntarily have themselves
832 circumcised; women -- even Christians -- feel a certain repug-
626 nance for the touch of the "Moaga."

Finally, excision is also esteemed among the Mossi, except among the Nioniossé who do not practice it. Girls who are not excised are scorned by their friends and will have no lovers.

789 If someone tells you that you own many animals, or that they are
791 very handsome, this gives bad luck, as you know. So, to ward it off,
777 /593/ you grasp your grigri by slipping two fingers into the iron hook and two others into the curve of the horn, and then you hang it in your hut, or better still, you hang it from the neck of one of the threatened animals.

789 11. A small turtle completely enclosed in a small leather bag
791 along with a powdered aquatic leaf called kouri. If you have a
755 stomach-ache, you cover the flat side of the object with butter and rub your stomach with it.

789 12. A small piece of wood covered with lizardskin in the middle
791 and leather at the ends and prolonged at one end by an iron tip.
832 If one wishes for the favors of a woman who refuses to grant them, one comes near the cruel woman while gripping the grigri in the left fist, its tip pointing up. At the same time, one presses the woman's hand tightly with the right hand. This method of seduction is claimed to be infallible.

789 13. A koba horn covered with leather and prolonged at the broad
791 end with a chicken foot. Inside, the horn contains rice, salt, and
754 soumbara. If you were threatened by a spell performed against you, you would slip the horn upon your head, with the thick end between the eyes and the pointed end behind the head. Then you would have nothing to fear.

14. A deer horn containing barkoundi leaves and closed with a lid adorned with a cowrie.

To prevent a sorcerer from eating the soul of a third party, you lift the lid with the aid of a knife covered with karité butter, you take with this knife a little of the contents of the horn, and you spread it on your forehead.

535 In addition to the bara and timisoba, the Mossi also have ouango.
532 "The ouango," says Marc (op. cit., pages 152 and 155), "are
575 dancers whose costume consists of a huge liana robe which covers the entire body and which is surmounted by a wooden mask painted red and black and usually representing /594/ the head of an animal. The ouango are members of a rather mysterious brotherhood. They have a special language, and the Mossi believe that anyone who says a word